Iesus Christ

Manifested.

As he is the beginning and the ending of the Creation of God, the First and the Last: Wherein is also shewed His Personall Reigne here upon Earth a thousand yeares, at his second comming, before He deliver up the Kingdome to the FATHER.

Which fulnesse that is in Christ, will be in Gods due time displayed and laid open: that every eye may see it, and acknowledg it, and mourn for the narrow & mistaken thoughts, which hitherto they have had of the riches of their Saviours Glory. But is now like an abortive, brought forth in much weaknesse, and in great imperfection of expression (we at the best as yet having this treasure but in Earthen Vessels:) and is intended by the Author for the view only of some speciall friends of his, in some few Copies printed for that purpose, from whose love he assures himselfe a covering to his infirmities.

When it pleased God to reveal his Son in me, *I consulted not with flesh and blood*, Gal. 1. 15, 16.

And the Temple of God was opened in heaven, and there was seen in this Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an Earth-quake, and great haile, Rev. 11. 19.

Knowing this first, that there shall come in the last dayes, scoffers, walking after their own lust, and saying, where is the promise of his comming, &c. 2 Pet. 3. 3, 4. 13.

Nevertheless we, according to his promise looke for new Heavens and a new Earth, wherein dwelleth righteousnesse.

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Jesus Christ manifested : as he is the beginning and ending of the Creation of God, the first and the last, &c.

NOne can give a better and fuller description of Christ, than what hee gives of himselfe, where he sayes, *I am Alpha & Omega, the beginning and the End: who was, who is, and who is to come, the Almighty.* Revel. 1. 8

Doe we desire to know Christs Originall, or whence he came? he is the admirable and immediate effect of Gods Almightinesse.

Doe wee desire to know the fulnesse and extent of his Person? hee is made next under God, the power that workes, and the fulnesse that fills both Creations, or All in both Worlds from first to last.

Is this obscure to us, that wee cannot comprehend in what manner the same Christ can be one, and yet fill all things? He hath this sufficiency given him, as by the Almighty power of God he is wrought and fashioned into the exercise of a three-fold life.

First, of a life which is between God & himself before there was any other creature yet extant, besides himselfe. *The Lord possessed me in the beginning of his way, before his workes of old.* Prov. 8.

2ly. Of a life which is between Christ and the first creation, the life of his Mediatorship by vertue of the first covenant, in referencce to the whole first creation; *hee was before all things: and by him all things consist; by him they were created: in him they still live, and move, and have their Being: they were created by him, and for him.*

3dly. Of a life which is betweene him and the second

creation or New creature, the life of his Mediatorship by vertue of the new Covenant, in reference to the whole body, his Church, *of which he is the Head; as he is the beginning of the first-born from the dead.*

In the first of these, Christ is he that was, before he descended and brake forth by his first appearance unto the first creation.

In the second of these, Christ is hee that is, as hee descends and comes forth from God into the exercise of a life in common or in communion with the first creation or pure nature, which is his first appearance, wherein he is enjoyed for a season by the world.

In the 3d of these, *Christ is he that is to come*; as after his descention, he is made to ascend, & rise up into the exercise of a life in common, or in communion with the new creature, or regenerated nature, which is his second appearance, wherein he is enjoyed by his Church unto all eternity. This is that wch Christ was willing darkly to point out in *John* 3. unto *Nicodemus* that Mr. in *Israel*, when he came to learne of Christ what the *Messias* was: when he tells him, *that he must be born of water*, or have communion with him in his first appearance, thereby to wash off the filth of his nature; and not only so: *but he must be borne of the Spirit*, or have communion with him in his second appearance, the resurrection from the Dead, thereby to regenerate his nature, before he could enter into the Kingdom of God, or come to understand what manner of kingdome of God was set up in the person of Christ. And because this Mr. in *Israel* was put beyond all that he yet knew of God & of Christ, with Christs declaring unto him the life wch hee might lead with him in his first & in his second appearance; replying hereupon to Christ; *how can these things be?* The Lord Jesus tels him, that these things, which he hath yet told him of, are but earthly, in com-

comparison of that heavenly life which the Son of Man leads in heaven, before he either descends by his first appearance, or ascends by his second appearance. *For* (saith he,) *No man hath ascended up into heaven, but he that came down from heaven, even the Son of Man which is in heaven, Christ yesterday, to day, and the same for ever*: answerable to which also is that speech of our Saviour, *Joh. 6. What and if you see the Son of Man ascend where he was before, before he descended?* Christ in the exercise of this three-fold life is the *Jerusalem that is above: the City whose builder and maker is God*, immediately without hands, or any intervening cause: who is the mother of us all, and is also the mediator employed by God for making both the worlds: this being he that descended by his first appearance, & ascended by his second appearance, *thereby to fill all things: and become the fulnesse of him that fils all in all.*

Herein wee have a view of Christs man-hood described in the heigth, breadth, and depth of its perfection, much like unto that representation which was given unto *Jacob* by the ladder, *whose top he saw reaching heaven, & whose foote or bottom was set upon the earth*; and the Angels of God, even all creatures whatsoever, as they are the Emanations or flowings forth from God, ascending and descending upon him the son of man, *that was, that is, and that is to come*: unto which wee shall find the Scriptures besetting us as with a cloud of witnesses, if wee consider them from beginning to ending, a tast whereof will be presented to you in the particular consideration which we take of Christ in this his three-fold state of life and glory as he is the Son of Man.

First, he is the Son of Man in heaven, *the first-borne of every creature*, the image of the invisible God, the Sonne whom God appoints heir of all things: and the Mediator by whom God makes the worlds, The lamb that is

3 Cant. 8. the Wife or Spouse of God, or the blessed Trinity, as the Church is said to be the wife of this Lamb, *Rev.* 22. Revel. 22. Then saith Christ, according to this first state of man-
Prov. 8. 3. hood, *Pro.* 8.3. *I was by him as one brought up with him, and I was daily his delight*; he was Gods companion, and his delight or Spouse: *and the sons of men*, that is to say, the
1 Cor. 11. 4 Church, *were his delight, his spouse, his joy*; *and my delights were with the sons of men*, unto whom he was the head, in this his heavenly state, as the Apostle saith, 1 *Cor.* 11. 4. *Brethren, I would have you to know, that the head of every man is Christ, and the head of every woman is the man, and the head of Christ is God.*

John. 1. 2. This Christ is, by the ‖immediate work-manship of the blessed Trinity, who are the head of Christ, as Christ by
1 Cor. 11. 4. them is made the head to both creations; wch that we may the better understand, we must have this short recourse to the nature of God in himself, so as to consider God as
John. 5. 7. he is head to Christ; which he is, by the sufficiency which his Almightiness gives him to the exercise of a three-fold life, and to make himself manifest in a three-fold state of glory, wherein hee shines forth through the face of the blessed Trinity.

By the first of which he is, his own pure and simple nature, considered as it is above and before Christ himself, or any other whatsoever besides himself. *I am, and there is none besides me.*

Jer. 31. 31.
Prou. 8.
Heb. 3. 7.
Gall. 4. 5.
Heb. 1. 2.
1 Tim. 2. 5.
1 John 1. 3
Jo. 29. 30 By the 2^d^ of these, he is *Emanuel*, or God with the creature, in union & communion by vertue of the first covenant, as it is first contracted between God & the humane nature of Christ, in Christs person before the foundatiō of the world, or as the foundation for the first creation is laid, by this Mediator to be brought into union and communion with God. In which state the humane nature of Christ *is made a lamb without spot or blemish*, in order *to bee*

slain from the beginning of the world: He is the first creature that is born, & does exercise the life of a perfect creature a pure naturall being, head to the first creation, and by whom it consists: therfore made for the present in a mutable and corruptible state, capable to be made a Lamb slain, or to offer up this life of pure nature which he had in himself, in exchange for a better, into which he was to be exalted and raised up in, in the form of God himselfe, by the operation of the holy Ghost.

By the 3d life therefore which God is able to exercise, he is *Emanuel*, God with the creature, in union and communion by vertue of the new and everlasting Covenant: as it is first contracted between God and the humane nature of Christ, in Christs person, by the resurrection of the *lamb slain from the beginning of the world*; and having a being given unto him thereby in the form of God himself, *where it is no robbery for the humane nature of Christ to be thought equall with God, being hereby made to sit down from the beginning, at the right hand of the Majesty on high*, and made the head of the new creation, the Mediator of the new covenant; the head of the Church, being in this sense *the beginning of the first-born from the dead: and in al things obtaining the Preheminence.* By the exercise of this threefold life from God, is it, that the man-hood of Christ is made first to receive its being in heaven. Being that heavē wherein the three that is, *the Father, Son, and holy Ghost*, do bear their first witnes, before they came to repeat it over againe upon Christs earthly or fleshly man; who came through the secundary operation of the blessed Trinity, by spirit, by water, and by blood, & by both these witnesses of theirs in Christs heavenly, and in Christs earthly man, they make him but one Lord Jesus, in whom they agree and concenter, serving themselves of him to place all their fulness into the view of both creations; *for in him dwels the fulnesse of the God-head bodily.*

Thus

Thus by faith we understand how the worlds were made by the word of God: & that those things which are seen, were brought ont of those made things which do not appear, out of the heavenly man-hood of Christ, as he is head to both creatiõs, and the Mediator, in and by whom they consist. *By him all things were created that are in heaven, in earth, visible & invisible*; all things were created by this Son of Man in heaven, & for him. *He is before all things*, & he is to God and himself, as yet unseen, & unenjoyed by any creature: but is hereby made a fit Mediator between God and man, between God & both creations, when God shall think fit to use him, and make him descend by his first appearance, and so spread himself through all things under the first creation: and yet ascend again, and gather up together with himselfe all his Elect under the new creation; that all power in heaven and in earth may be put into the hand of this Prince, of this Saviour: who possessed the life of his first appearance in the eternall word, and was that beginning in which the word was: and possessed the life of his second appearance in the eternall spirit, being by him made to live a life equal with *God* himself, and was the blessed end wch *God* put to the first creation in Christ, when he finished all the works in him *before the world was*.

Heb: 11. 3.
Gen: 1.
Col: 2. 9.
Prov: 8.
1 Tim: 2. 5.
Ephe: 9. 10.
Rev: 1. 5.
Acts 3. 15.
1 John 1.
2 Phil: 6.
Heb. 4. 3.

The power which *God* hath to live in, and to himself, before and above all whatsoever besides himselfe, is that, wch in Scripture is called the Father: the same power, as it can & doth assume the creature in union with him, and can and doth lay down that union again, is called the Son: and the same power as it is able, and doth reunite the creature in a durable and more excellent way of union then that it was made to have at first, is called the Holy Ghost. In the second place the man-hood of Christ is to be considered in its descent, wherein it comprehensd these two things.

Matth: 11. 27.
Joh: 10. 17. 18.
Joh: 16. 15. 16.
Joh: 6. 39.
Joh: 16. 27 and 6 ch. 7.

First, the bringing into effect or exercise his second life, the power which

which the Son of man in heaven hath, to assume fleshly life, and the exercise of it; to let downe the whole first Creation out of God and give it being in this world, in the whole, and in every part of it from first to last, *Col.* 1. *Heb.* 1. *by his First Appearance.*

Iohn. 2. 3. Ezek. 1. Acts. 17. 27. Rom. 5. 14. Ch. 1. 20. Col. 1. Heb. 1.

Secondly, The bringing into effect and exercise another power which the Son of man in heaven also hath, even to the tasting of death it selfe; whereby he can, and does lay down this fleshly life of his, in the order, and according to the method, he hath received commandement from the Father, putting of both it, and the exercise of it in an earthly and fleshly way, that he may take it up againe after a more excellent manner, aud in a heavenly way. *No man taketh from me, but I lay it downe of my selfe, I have power to lay it down, and power to take it up againe*, Joh. 10. 17, 18.

Heb. 2. 28. Joh. 10. 17, 18.

From this two-fold power in Christ, as hee was the Son of man; did he at first take our flesh, *and was made of a woman, made under the Law*, Jesus the Sonne of the blessed Virgin: and afterward the same Jesus did make his soule and his bodie an offering for sin, *not doing his owne will, but the will of him that sent him*: drinking this cup at his Fathers hand: *enduring the Crosse, and despising the shame for the joy that was set before him*; and hereby hee saw his seed, the Church of the first-born, and prolonged his and their dayes in eternall blessednesse and glory, the work of the Lord prospering this way in his hands, which miscarried in the hands of the first *Adam*; who being unwilling to change his fleshly life for a better, lost that which he had both to himselfe and his posterity; and thus the Lord Jesus *having made himselfe a worme, and no man* by this death of his, he thereby became a fit subject for the resurrection from the dead, and for the Sonne of

Gall. 4. 5. Joh. 1. 14. Esay 53. 9 Heb. 12. Psal. 16. 8-9 Psal. 22.

man in heaven, to shew forth the power he had to make him take up his life againe, as well in body as in soule: and in the exercise thereof in a more heavenly and excellent way then he had it before.

The man-hood of Christ considered in its Ascent, or resurrection from the dead, is nothing else but the Declaration of the power which the Sonne of man in heaven hath upon the son of man according to the flesh, Jesus the Son of *Mary*, to cause him to ascend unto the same glory with him, even out of the grave, and restore againe unto him his life in soule and body, in his whole man, and unto a more perfect and excellent exercise thereof by much, than he had before: and it doth consist properly in these two things.

First, In the change it selfe, which is wrought by the son of Man in heaven, upon Jesus the son of *Mary*, who out of the state of Death, is become a quickning Spirit, both being now but one New man, the Lord from heaven, whereby power is given unto him to take up his life againe in soule and body after the most excellent manner that is possible for God to bring him unto, by shewing the exceeding greatnesse of his power upon him; the fleshly man by this blessed change being made the immediate habitation, Temple and body, for the son of Man in heaven, for ever to dwell and live in, and through this neernesse of union and communion, partaking of the same heavenly Nature with the other, *John* 17. *Being One, as thou Father art in me, and I in thee.*

Secondly, In the exercise of this heavenly life it self, as it is the immediate effect of this blessed change upon the Person of the Lord Jesus: which the same Jesus or son of *Mary* according to the flesh, that was once crucified, dead and buried, is now enabled unto, after a three-

three-fold manner, or does attaine unto by three ſteps and degrees through his reſurrection from the Dead: as the Scriptures doe particularly and expreſly beare witneſſe.

Firſt, The Lord Jeſus is made able by his reſurrection from the Dead, to take up his life againe, and to exerciſe it after an Angelicall manner; whereby his earthly or fleſhly man, which was before made lower than Angels, for the ſuffering of death, is now made equall to the life of the good and elect Angels, and brings himſelfe into the ſtate of the ſpirits of juſt men made perfect; and is able to converſe with Angels, and the Saints that ſleepe: and they with him after the manner of Spirits; in which he ſees, and is ſeen, he enjoyes, and is enjoyed, in a much more excellent way than whilſt he was in the fleſh, or alive in the body: being in this ſtate a ſon of the reſurrection in the firſt ſtep or degree of it, ſo as never to dye more, made equall in glory to the elect Angels, which is thus deſcribed by Chriſt himſelfe, *Lu.* 20. 25, 26. Into the exerciſe of this life and glory Jeſus entred, that very moment of time, when he yeelded up the Ghoſt upon the Croſs, & ſaid *all was finiſhed*; It being that which he ſpake of, when he told the penitent thief, *This day ſhalt thou be with me in Paradiſe*; of this firſt degree of the reſurrection was it that Chriſt ſpake, when he ſaid to the *Jewes*, that *God was the God of* Abraham, *of* Iſaack, *and of* Jacob; now God (ſaith he) *is not the God of the dead, but of the living*; that is to ſay, of the Saints departed, as they lead this Angelicall life, or life equall to the Angels, being the children of God, and of the reſurrection, in this firſt degree thereof. The Lord Jeſus continued in the exerciſe of this Angelicall life ſingly, from the time of his death unto the firſt day of

Heb. 12. 28.

Lu. 20. 25, 26.

Lu. 23. 43.

the week, *early in the morning*, when he entered upon the exerciſe of it after another manner, *becomming the firſt fruit of them that ſlept*; not that hereby hee diſcontinued the exerciſe of his Angelicall life: but by way of greater fulneſſe, he was able to take up his life againe, and exerciſe it not only in the glory and forme equall to elect Angels, but alſo in the glory and forme of a glorified bodie equall to earthly and fleſhly men, capable to bee ſeene and converſed with by them.

Secondly, Therefore the Lord Jeſus by his reſurrection from the dead, is made able to take up his life againe, and exerciſe it a-new, after the manner of an earthly man, changed and glorified, not only in ſpirit as the Angels, but alſo in bodie, the former mortall and corruptible, having put on that which is Immortall and Incorruptible: but ſtill retaining its former proportions, of head, feet and other diſtinct Members, and its capacity of being touched and felt as really *as fleſh and bones*; alſo of eating and drinking as to the diſcernments of others: all which is recorded concerning Chriſt, when he appeared on earth in his glorified bodie, Luke 24. *Luk.* 24. *And he ſaid unto them, behold my hands and my feete, that it is I my ſelfe,* (Jeſus the Sonne of *Mary*, who now liveth, but was dead, and am alive for evermore.) *Handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have: and he took of broyled fiſh, and an hony-comb, & eate it before them*; Nevertheleſſe in this his humane forme, he had a heavenly change, having put on incorruptibility, which hee witneſſed by his comming into the room where the Diſciples were met together, the door being ſhut, by his appearing and diſ-appearing at pleaſure, ſometimes in one humane ſhape, and ſometimes in another, *Mat.* 16. 12. After that he had appeared firſt to *Mary*, hee then

appeared

appeared in another forme to two of them, as they walked and went into the countrey. The Lord Jesus continued in the exercise of this his heavenly life, in the forme of a glorified man, wherein he was able to converse, and be conversed with here in this world, by men, such as we are; from the time of his resurrection on the third day, unto the time of his ascention or taking up into heaven. This is the second step or degree of heavenly life which the Scripture doe witnesse that Jesus attained unto by the resurrection from the dead.

Acts 1. 9.

Job 19.25, 26.

In the third and last place, the Lord Jesus is made able by the resurrection from the dead, to take up his life again, and exercise it a new in the form that is equall to the nature of God, after the same manner, as life is exercised by the Sonne of Man in Heaven, as hee is found in the forme of God: *and counts it no robbery to be thought equall with God*; ~~[illegible]~~ which height of glory Christ attained unto by his ascention, and sitting downe at the right hand of the Majestie on high; which hee testified to *Mary*, when hee said unto her, *Joh.* 20.17. *Touch me not, for I am not yet ascended unto my Father*; this which you now see in mee is not the highest forme of life and glory, wherein I am to appeare: *but goe to my Brethren, and say unto them; I ascend unto my Father and your Father, to my God and your God.* This is that exaltation of Iesus the Sonne of *Mary*, whereby *hee hath a Name given unto him above every Name*, even the name or forme of God himselfe, *that at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; And that every tongue should confesse, that Jesus is the*

equally partak of God's Nature a much as of his a

Joh. 20.17

2 Phill. 9. 10

Lord, to the glory of God the Father. This was the effect of the exceeding greatnesse of Gods power, which he wrought in Christ, *when he raised him from the dead, and made him sit at his owne right hand in heaven; farre above all Principalities and Powers, and might and Dominion*; and every name that is named, not only in this world, but in the world to come, saying, *Let all the Angels of God worship him.* This is the third degree of life and glory, called by *Paul*, 2 Cor. 12. *the third Heaven*, which Iesus the Sonne of *Mary* attained by the resurrection from the dead, whereby hee is brought into that fellowship with the Son of Man in heaven, which hee himselfe hath in the very forme of God himselfe, and comprehends God, as hee is comprehended of him: having all the fulnesse of the Godhead dwelling in him bodily: without loosing or being disenabled; Nevertheless, to exercise the same heavenly life, in a manner equall to Angels, and in a manner equall to naturall and earthly men: but still having power to put them forth or forbeare them, as hee receives commandement from the Father, and best serves unto the accomplishment of his designe, so as by the first of them, and by the exercise thereof, he now converses, and lives amongst the good Angels and just men made perfect in their spirits, and is enjoyed by them. And by the exercise of the second of these, he is to live and reigne with the Saints here on earth a thousand yeares, and to judge the world by himselfe before the last and generall day of judgment; unto which comming of his we diligently wait, *that he that shall come may come quickly, and no longer tarry*, Act. 1.11. *with* Rev. 20. This is that Jesus which *Peter* in *Acts* 2.20,21.&c. saith *God shall send, which before was preached*

Ephes. 1.19. Heb. 1.3.4. 6. 2 Cor. 12. Phil. 3. Heb. 12.22, 23,24. Act. 1.11. Rev. 20. Act. 2.20, 12.

preached unto you, whom the Heaven muſt receive untill the time of the reſtitution of all things, *which God hath ſpoken by the mouth of all the Prophets ſince the world began*: For *Moſes* truly ſaid unto the Fathers, *A Prophet ſhall the Lord your God raiſe unto you, like unto me* (of whom I am but the likeneſſe or type) *him ſhall ye heare in all things whatſoever hee ſhall ſay unto you: and it ſhall come to paſſe, that every ſoule that will not heare that Prophet, ſhall bee deſtroyed from amongſt thee people.* Acts. 3.

This is the great Prophet, whoſe Miniſtery is to laſt for the ſpace of 1000. years here upon Earth; when he ſhall ſhew forth & work greater things than thoſe he did in the dayes of his fleſh, that ye may all marvaile. For as the Father raiſeth up the Dead, and quickneth them, even ſo the Sonne in the dayes of this Miniſtry, ſhall quicken whom he will; for the Father during the thouſand yeares will judge no man, but hath committed all judgement unto the Sonne, that all men ſhould honour the Sonne even as they honour the Father. *Verily I ſay unto you, the houre is comming, and now is, when the dead ſhall heare the voyce of the ſonne of God, and they that heare ſhall live.* For as the Father hath life in himſelfe, ſo hath hee given to the Sonne to have life in himſelfe, and hath given him authority to execute judgement alſo, as hee is the Sonne of Man; under which forme of humane life glorified, hee ſhall exerciſe this Miniſtry during the thouſand yeares. *Marvaile not at this, for the houre is comming, in the which all that are in the grave ſhall heare his voyce, and ſhall come forth, they that have done good, unto the reſurrection of life: and they that have done evill, to the reſurre-*

Rev: 20
Joh: 5. 20. 21. 22. 23 &c.

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ction of Damnation, John 5. The exercise of this Ministery by the hands of Christ in his owne Person, shall consist, in the general, of these two things.

Acts. 17. 30. 31.

First, By the power of this Ministery Christ shall raise whom he will from the dead, quickning them unto a conformity with himself, in that state wherein hee then appeares, *and making their vile bodies like unto his most glorious bodie.*

Joh: 5. 21. 26. 28. 29: this Ministry shall be performed those promises &c. in 1. 2. and 3. ch: & Rev: to such as overcome.

Secondly, By the power of this Ministry Christ shall execute the judgement upon the world, which is committed unto him by the Father; every soule that will not heare his voyce, shall be destroyed by the breath of his mouth; *Whatsoever hee bindes on Earth, shall be bound in Heaven, and whatsoever hee looseth on earth, shall be loosed in Heaven:* Before this judgement-seat of his all shall be brought, both quick and dead; *Unto it every knee must bow, and every tongue confesse*, Rom. 14. 10. And so againe, 2 *Cor.* 5. The Apostle speaking of this Tribunall, or judgement-seate of Christ, that was to be set up, *and before which we must all stand*, he sayes it is to this end; *that every one may receive in his body*, (whilest he is yet remaining in the body, or is here in this world) *the things he hath done, whether good or evill.* The Saints then shall in their glorified bodies be made to sit downe with Christ at his owne Table in this his Kingdome; they shall be his companions, and sit on the throne of his glory judging the world; so in their bodies receiving good things. At the same time the wicked shall be arraigned before this judgement-seate of Christ, and the judgement that shall be there passed against them, they shall not bee able to avoid; they shall be dealt with according to their workes, and in their bodie shall

Joh. 5. 22.

Acts 17. 31.

Rom. 14. 10.

2 Cor. 5.

Math: 19. 28. 29.

Luke 22. 28. 29. 30.

Rom. 14. 10.

ſhall be receiving evill things as to them, from the juſtice of CHRIST: all which ſhall be done ſaith the Scripture, *that all men may honour the Sonne as they doe the Father: and that every tongue may confeſſe that* JESUS CHRIST *is the Lord, to the glory of God the Father.* This is that Kingdome of the Sons, which after the expiration of the thouſand yeares, hee ſhall deliver up unto the Father; Thus expreſſed in 1 *Cor.* 15. *Then commeth the end when hee ſhall have delivered up his Kingdome to the Father, when hee ſhall have put downe all rule, and all Authority, and all Power, for he muſt reigne, till he hath put downe all his Enemies under his feete*; And when all things ſhall be ſubdued unto him, then ſhall the Sonne alſo himſelfe be ſubject unto him that put all things under him, *that God may be all in all.* 1 Cor. 15.

Thus much to ſhew in generall what this Miniſtry is, how long it ſhall laſt, who ſhall manage it, and in what manner it ſhall be exerciſed, till in the end it be reſigned up unto the Father.

That which remaines is to ſhew what admirable operation and effect, during the time of its exerciſe and raign, it ſhall have. 1. Upon the Saints that are the the friends of Chriſt, whether Angels or men. Secondly, Upon the wicked Angels or men that are the enemies of Chriſt Thirdly, Upon the whole Creation of God, *which groanes and travailes in paine together* untill this yeare of Jubile, *and times of refreſhing from the preſence of the Lord, come*: all which ſhall bee expreſſed as neere as may be in the language of the Scriptures, and in their plaine meaning, that ſuch glorious things may not be thought incredible, or ſtrange, or that we follow cunningly deviſed fables,

when we make knowne unto you, the power and comming of the Lord Jesus.

Acts 26. 8. And why should it be thought a thing incredible with you, that God should raise the dead? seeing it is none other thing than what the Prophets and *Moses* did say should come, that Christ should suffer, and be the first that should rise from the Dead; *For since by man came death, by man came also the resurrection from the dead*; but every man in his owne Order, 1 Cor. 15. Christ the first fruits, afterwards they that are Christs at his comming.

The first admirable effect which Christ by his second comming shall produce: is to bee upon the Saints, who are fallen asleepe in Christ, since the world began: who now live a life equall to Angels, being made perfect in Spirit. These by the exercise of this Ministry, called in Scripture, *the voyce of the Arch-Angel, and sounding of the last Trump* shal Christ bring along with him, in the same changed and glorified bodie, in which hee himselfe did appeare here on Earth, when hee rose out of the Grave, and in which hee is to returne againe to live and reigne on Earth a thousand yeares. Rev: 20.

1 Thes. 4. ~~A thousand yeares,~~ so sayes *Paul*, 1 Thes. 4. *They that sleepe in Jesus, will God bring with him*; these shall not be prevented by those that then shall remaine alive, and be found by Christ here in this world, but shall come in place before them, to have their part Phil: 3. 21. and share with Christ in this resurrection of his body, *unto which they shall be made conformable*; and by the meanes thereof, shall be able to appeare and converse here in this world, and bee enjoyed after the same manner as Christ was, betweene his Resurrection

ction and Aſcention: They ſhall ſit down with Chriſt on the Throne of this his Glory, *judging the world, and ſhall be Prieſts of God and of Chriſt, and ſhall live and reigne with him a thouſand yeares*, Revel. 20. This did *Enoch* the ſeaventh, from *Adam*, propheſie, ſaying, *Behold the Lord comes with ten thouſand of his Saints, to execute judgement upon all, and convince all that are ungodly amongſt them of all their ungodly deeds, &c.* Revel. 20.

The ſecond operation and admirable effect, which Chriſts ſecond comming will have, is to be upon the Saints that remaine in the Body: which ſhall at Chriſts pleaſure be changed and tranſlated in a moment, into the ſame ſtate in all points, with the Saints that Chriſt brings with him; and ſhall no more be the earthly Creatures they were before: and this without letting them ſee Death, or bee ſo much as one moment out of their fleſhly bodie (as the Saints that ſlept have beene:) but they ſhall in the ſame inſtant bee in their glorified and changed bodies, and ſhall bee made perfect in Spirit and in Bodie both together, which is that better thing which God provided for the Saints of theſe times, which the Saints that ſlept were unprovided of, *that they without us might not be made perfect with this kinde of perfection*, Heb. 11. In this the words of the Texr, 1 *Theſ.* 4. are plaine, where it is ſaid, *the Lord himſelfe ſhall deſcend from Heaven with a ſhout, with the voyce of the Arch-Angell, and with the trump of God, and the dead in Chriſt ſhall riſe firſt*; then wee which are alive ſhall bee caught up together with them in the cloudes to meet the Lord in the Aire or Spirit, wherin hee is equall to Angels, in which wee ſhall ever be with the Lord; and yet be able alſo to appeare & con- 1 Theſ. 4. Heb. 11.

verſe here upon Earth, in the ſame kinde of glorified body with Chriſt as hath beene already ſhewed.

Then this our corruptible, will have put on incorruption, and this mortall, immortality, and death ſhall bee ſwallowed up of life, in the members of Chriſt in their ſeverall order, as well as in Chriſt himſelf their Head: and this as certaine, as that Chriſt himſelfe is already riſen. This is that, *Revel.* 20. is called the firſt reſurrection, *over whom the ſecond death ſhall have no power*; for after this they are to dye no more, but doe attaine fellowſhip with Chriſt in that degree of his Reſurrection, wherein hee appeared on Earth before his Aſcention: in order to be made partaker with Chriſt after the thouſand yeares are ended, of this very aſcention it ſelfe, and to aſcend with him to his Father and their Father, to his God and their God.

1 Thes. 4. 14

vel. 20.

Ephes. 3. 17. 18. 19.

The third admirable effect which Chriſt by his comming ſhall have, it is to be upon wicked Angels, and the ſpirits of wicked men made equall to wicked Angels, who have dyed ever ſince the beginning of the world. Theſe in *Revel.* 20. 5. are called *the reſt of the dead, that lived not againe till the thouſand years are ended.* Theſe by the power of this Miniſtery ſhall be chayned up in the ſtate they are in, without power to appear, to converſe on earth with changed bodies, as the Saints have, they ſhall bee condemned to priſon, and there ſhall bee ſhut up for this thouſand yeares, and bee permitted to doe nothing that may interrupt this reign of Chriſt, or be offenſive unto it; though after the thouſand yeares are ended, they then ſhall have power to appear and converſe in the world with their changed bodies, and thereby they ſhall goe

Rev. 20. 5.

Esay 38. 9.

goe and deceive the Nations, and gather their forces together, *Gog* and *Magog*, and compasse the Campe of the Saints about: but then shall the Saints ascend with Christ unto God, and those wicked ones shall be devoured with the fire, that thereupon shall fall downe from Heaven upon them, which is the second death they are to undergoe, being thereunto reserved by the just judgement of God, which shall be exercised at the last and great day, when the Sonne shall resigne up the Kingdome unto the Father.

Rev: 20. 7-8. 10. 11. etc.

The fourth admirable effect which Christs second comming shall have, is to bee upon all naturall Beings, upon all the parts and members of the first Creation, that are yet to spring up and grow in their ordinary course, during this thousand yeares: whether Men, Beasts, Trees, Heavens, Earth, or all the Host of them, which shall at this time receive a restitution, all of them, to their first purity, the world shall become the Paradise and Garden of God; the naturall Inhabitants of the world shall be restored to their originall righteousnesse and holinesse; all their waste places shall be built up, so that it shall be a Heaven and an Earth, *wherein dwelleth righteousnesse*; *and there shall be no more Sea*, any thing openly foaming out its owne filth, as now is done; all open vice and deformity shall be restrained. The righteousnesse that dwells in this Heaven and Earth, shall be of all sorts supernaturall and naturall. The naturall, such a righteousnesse as *Adams* was before his fall, that is to say corruptible, and changeable, out of wch those that are as yet remaining in this naturall condition, must grow up into the blessed change

Acts 3. 21. Esay 60: 16. 18. 19. 20. 21 and 61. ch: 4. 11. and 62 ch: 2. 4. 5^c^. 6. 7. 8. Jer: 30. 18. 19. 21. 22. and ch: 32. 40. 42. 43. and ch: 33. Esay 35^c^. 7. 8. 9. 2 Peet: 2. 13. Rev: 21. 1. Eccles: 7. 29. 1 Peet: 1. 23.

of the resurrection from the dead, and from which those Naturallists who shall refuse to exchange the one for the other, shall with *Capernaum*, though raised in their owne thoughts as high as heaven, *be cast downe into the lowermost hell.*

Acts 3. Isa 65, 66. ch. Zach. 14. Hos: 14. 5. 6. 7. Ezek: 36. 21. 22. 23 24 25 etc. ad 39. ch: 21 23 24. etc. Rom. 8.

The Scriptures are so full and particular in the Testimonie which they give to this generall restitution of all things, that the severall promises in the Olde Testament which God hath made in this behalfe, will be very difficultly interpreted and made good in any other sense then this; So that what shall be produced here, shall be only what the Apostle *Paul* saith, *Rom.* 8. *For the earnest expectation of the Creature, waiteth for the manifestation of the Sonnes of God*; because the Creature it selfe also shall be delivered from the bondage of corruption (that is restored to their naturall purity and freedome,) through the glorious liberty of the Sonnes of God; which shall be as a day of Jubile during this thousand yeares, unto the whole Creation that waite for this Adoption, the redemption of the bodie, which is to bee accomplished by this second comming of Christ. In this sence, that opinion of generall Redemption so much contested for, cannot be well opposed, and may safely bee received, seeing it very well consists, with the speciall love, which, over and above this, the Elect, as it hath beene shewed, are partakers of.

The fifth and last admirable effect which the second comming of Christ shall have, is to bee upon the Scriptures, the written Word of God, which are to continue during the thousand yeares; even untill all things spoken in them be fulfilled and accomplished.

compliſhed. Their teſtimonie ſhall anſwer the truth in Jeſus as face anſwers face ; the viſion in them ſhall bee ſo plaine, that hee that runnes ſhal read it: and the underſtanding of the myſteries contained in them, ſhall be heavenly, and raiſed ſutable to the glory of thoſe dayes.

Hab. 2. 2. 3.

And thus all things ſhall bee the Saints, *the Saints ſhall bee Chriſts, and Chriſt ſhall bee Gods*, 1 Cor. 3. laſt. The world ſhall have this reſtitution and day of Jubile, for the Saints ſake, and by reaſon of their preſence in it, the Saints ſhall have this bleſſed change, in their ſoules and in their bodies together, by the reſurrection from the Dead, for Chriſts ſake, that they may ſtand in his preſence, and partake as co-heires with him in his glory, and Chriſt himſelfe ſhall thus appeare for his owne ſake, to the glory of God the Father, *that all men may honour the Sonne as they doe the Father*, and yet hee will reſigne up this honour of his unto his Father, when the thouſand yeares are expired, *That God himſelfe may be All in All.*

1 Cor. 3. laſt.

1 Cor. 15. 24. 28

As for the Circumſtance of time when this ſhall be ; *This knowes no man, no not the Sonne, but the Father only* : Yet we are exhorted by the Apoſtle *Paul*, 1 Theſ. 4. to comfort our ſelves with theſe words, and with the certaine expectation of the ſpeedy comming hereof, aſſuring the Saints in the fifth chapter, *that it ſhall not ſteale upon them as a thiefe*, and take them at unawares: but they ſhall have forewarning of it ſufficient to ſatisfie and convince them.

1 Theſ. 4.

But it ſhall come upon the world as a thiefe in the

(Deut. 32. 35. 36.

the night, when they have peace and safety, thinking the day is their owne, and that they are most secure from the Saints, being able to trouble them; having all worldly power in their owne hands: then shall this comming of Christ seize upon them, *as the pangs of a woman with childe, and they shall not escape.*

The slaying of the witnesses upon the finishing of their testimonie, must immediately proceed; *Revel.* 11. And if that be the worke that this age is now a doing, and the effect which these Wars, in these and other parts of Christendome, are like to produce: Then is this day of God at hand, even at the doores, which shall be as life from the dead, and make Jew and Gentile, one sheep-fold, under that one shepheard the Lord Jesus: *Then shall appeare the signe of the Sonne of Man in Heaven, and every eye shall see him, and all the Tribes of the Earth shall mourne, when wee shall see the Son of Man comming in the clouds of Heaven with this power and great glory*, whereof you are now forewarned. We are now indeed the Sonnes of God by faith, and not by sight, so as it doth not yet appeare to our sight what wee shall be: but wee know, *that when hee shall appeare, wee shall be like him, for we shall see him as hee is:* and every man that hath this hope in him, *purifieth himselfe as hee is pure.*

To conclude all, Let us with those of *Berea*, search the Scriptures, to see whether these things be so, as they are here declared; whether there be indeed this fulnesse in our blessed Saviour the Lord Jesus; and whether these great and mighty works

workes are yet to be done, by his perſonall Miniſtery here upon the Earth. *Let us prove all things, and hold faſt that which is good:* and by this knowledge of CHRIST let us examine our ſelves, and try the ſpirits that we meet with going abroad in the world.

For our ſelves, what ſayes the Apoſtle *Paul*, Epheſ. 3. *It is Chriſt which dwells in our hearts by faith*; and in *Col.* 1. is called *Chriſt in us, the hope of glory*; and in 2 *Cor.* 13. 5. *Examine your ſelves whether yee bee in the faith. Know yee not your owne ſelves, how that* JESUS CHRIST *is in you: and the ſame minde that is in* CHRIST *is in you, except yee bee Reprobates. And if Chriſt bee in you, the body is dead becauſe of ſinne; But the Spirit is life becauſe of righteouſneſſe. And if the Spirit of him that raiſed up* JESUS *from the Dead bee in you; Hee that raiſed up* CHRIST *from the Dead, ſhall alſo quicken your mortall bodies by his Spirit that dwells in you; and ſhall witneſſe with our ſpirit, that wee are the children of GOD; and if Children, then Heires, Heires of GOD, and joynt-heires with* CHRIST; *If ſo be that we ſuffer with him, that we may alſo reigne with him; Being ordained by GOD to be conformed to the Image of his Sonne, that hee might bee the firſt-born among many Brethren,* Rom. 8.

Epheſ. 3. Col. 1. 2 Cor. 13. 5.

Secondly, As CHRIST rightly knowne and underſtood (that is to ſay, as hee was in himſelfe before hee appeared to either of the Creations; as hee is in and by his firſt appearance; and as he ſhall be in and by his ſecond appearance,) is the rule of Tryall to our owne Spirits; ſo is

he also, of the spirits which are gone out into the world, and which we shall find there, saying; *Loe here is Christ, & loe there is Christ*, and which are most busie immediately before Christs comming, holding out some part of Christ, but not all Christ, giving many false allarms, *to deceive, if it be possible, the very Elect*, Mat. 24. & 1 John 4. 1. Therefore believe not every Spirit: *but try the spirits, whether they are of God*, and try them by Jesus Christ *who is Truth, and no lye; before whose Judgment-seat we must all stand.*

Matth. 24. 1 John 4. 1.

It is a danger which these times are to take heed of; where, as on the one hand, any thing that looks like spirit, is scorned, and hated, and laughed at; so on the other hand through over-much credulity of some, and those emminent Professors, all that come to us in the name of spirit, or like spirit, is swallowed downe without further examination, when indeed the rule is, *Believe not every spirit, believe the spirits that are of God*; do not despise them, nor prophanely deride them: againe, believe not those which are not of God, but come to oppose Christ, and undermine Christ: and who are they? First, such as confess not that Jesus Christ is come in the flesh; that the son of Man who is in heaven, did descend & break forth upon the world in his first appearance: which all those do deny that refuse to be one flesh with him, or to have God manifesting himselfe in their flesh as he did in his; teaching them *to escape the pollutions and filth of the world, through the knowledge of the Lord and Saviour Jesus Christ: but deny the Lord that bought them*, by living stil in their profaness, *and running out into the same excess of riot with others*, 1 Joh 4. Se-

1 John 4.

Secondly, Such as deny the Father and the Sonne, 1 *Joh.* 2. *and that Jeſus is not the Chriſt; or he that was, he that is, & he that is to come, the Almighty*; which ſort of ſpirits by the Apoſtle in plain termes are called *lyars*, 1 *Ioh.* 2. 22. who is a lyar, but he that denyeth that *Ieſus is the Chriſt*; He is Antichriſt that denyeth the Father and the Son; *Whoſoever denyeth the Sonne, the ſame hath not the Father*, let him pretend what he will that he is for the Father, if he know not, and acknowledge not the Sonne, the ſecond in the bleſſed Trinity; he hath not the Father, nor knows the Father; theſe are they *that went out from us, but they were not of us*; In whō that did not abide, *which ye have heard from the beginning*, the knowledg of the Son of man in heaven, before he either deſcended or aſcended; *For if that which you have heard from the beginning remain in you, yee alſo ſhall continue in the Son and in the Father*, which is his promiſe, when he promiſed us eternall life by the reſurrection from the dead. The former denyed Chriſts comming in the fleſh, which is his firſt appearance; But theſe latter deny Chriſts being juſtified in Spirit, and exalted far above Angels, Principalities and powers, which is his ſecond appearance; yea, they deny *him to be the firſt and the laſt*; Theſe are Anti-chriſts as well as the former, and the worſe ſort of the two; ſome of theſe are they that are deſcribed, 2 *Pet.* 2. who after they have eſcaped the pollutiōs of the world, through the knowledg of Jeſus Chriſt, they are againe entangled therein, and overcome, *which make their latter end worſe with them then the beginning*. Others of them are deſcribed, *Col.* 2. 19. to be ſuch as hold not the head, from which all the body by joynts & bands have nouriſhment miniſtred: and being knit together, doe encreaſe

2 Pet. 2.

Col. 2. 19.

creaſe with the increaſings of God: but are beguiled of their reward, through the willing ſubmiſſion or ſubjection of their mindes to the worſhip of Angels, or the Angelicall nature, intruding in thoſe things which he hath not ſeen, being raſhly or headily tranſported and puffed up, through the fleſhlineſſe of his minde, or in a fleſhly underſtanding of things whilſt he takes himſelfe to be ſpirituall, *being not as yet riſen with Chriſt*, nor truly *ſeeking thoſe things which are above*, nor converſing with Chriſt, *as he is our life hid*
Coloſ. 3.1 *with God*, Col. 3.1.

Thus *let us prove all things, and hold faſt that which is good:* and ſince the time is at hand, *Rev.* 22.9. *He that is unjuſt, let him be unjuſt ſtill, and he that is filthy, let him be filthy ſtill, & he that is righteous, let him be righteous ſtill,*
Rev. 22.9. *and he that is holy, let him be holy ſtill. And behold* (ſaith Chriſt) *I come quickly, and my reward is with me, to give every man according as his worke ſhall be. I am* Alpha *and* Omega, *the Beginning and the End, the Firſt and the Laſt. Amen.* Even ſo, come Lord Jeſus.

FINIS.

PAge 8. l. 8. After things, &] adde, *in this his firſt eſtate.* p. 9. l. 11. ſo *putting off*, r. *off.* p. 10. l. 8. After heaven] adde, *as he is already the beginning of the firſt-born from the dead.* p. 12. l. 12. for *exerciſe a-new*, r. *exerciſe it a-new.* p. 18. l. 19. for *in the ſame changed*, r. *in the ſame kind of changed.* l. 20. after body, r. *with that.* l. 23, 24. r. [*a thouſand years.*] l. 24. *with.* l. 23. p. 20. l. 14. for *this*, r. *his.* p. 24. l. 9. for *proceed*, r. *precede.* p. 27. l. 2. for *and that*, r. *and ſay that*